

take this opportunity of thanking the many friends who have so kindly assisted them by their contributions during the current year, and would solicit a continuance of their liberality and their prayers to God for continued and increased success.

W. H. GEDDES, *President.*

J. C. CAMPBELL, *Rec. Secretary.*

Presbyterian College, Montreal, 1883.

Society Jottings.

THE seventh regular meeting of the Philosophical and Literary Society was held on Friday, February 16th, at 7:15 p.m. There was a goodly number of the members present, no doubt attracted by the programme of the evening, which was as follows: A reading, entitled "The Raven," by Mr. J. A. McFarlane, which was laudably given. Also a very interesting debate on the subject "Does the pulpit afford more scope for eloquence than the bar?" The speakers were Messrs. R. Gamble, B. A., and J. H. MacVicar, on the affirmative, and Messrs. M. L. Leitch and J. A. McFarlane on the negative. After a very spirited discussion a vote was taken and the affirmative was thereby declared victorious.

THE eighth meeting of the Philosophical and Literary Society was held on the evening of Friday, March 2nd. The order of business was the competition for prizes offered annually by the College Senate. These were won by the following gentlemen:—

Public Speaking	- - - -	Mr. D. Currie, B.A.
English Reading	- - - -	" D. G. Cameron.
French Reading	- - - -	" A. B. Clement.
English Essay	- - - -	" W. Fraser.
French Essay	- - - -	" J. L. Morin, B.A.

The Organ Question.

IT is with a sincere conviction that the use of instrumental music in the public worship of God is wrong that the writer desires to call attention to more than discuss a question which has not very long ago been debated and considered in the courts of the Presbyterian Church in Canada.

First, it is wrong because not commanded in God's word. The irrelevancy of the argument in favor of instrumental music is founded on expressions in the Psalms. There, it is said, we are instructed to praise God on the organ. But this argument is entirely worthless, when we consider that the Psalms were written under the old dispensation which is now abolished; and let it be borne in mind, that if we take the Psalms as our guide, we must, in order to be consistent, go the full length to which they direct us. We must use cornets and trumpets, and harps and cymbals. Yea, we must even dance; yea more, we must have a literal altar with material sacrifice, and offer up a material incense. But all this the New Testament describes by such expressions as, "beggarly elements," "rudiments of the world," "carnal ordinances." In the Church of Christ all this was set aside and the praise to God raised to a higher standard, even to "singing with grace in your hearts." It is a heart worship now and not an organ worship. The melody is to be in the heart, or all is an abomination to God. "I will sing," says Paul, "with the spirit, and I will sing with the understanding also." Some may say instrumental music is not forbidden in the New Testament. We answer in the words of a celebrated Reformer,

"That the true principle of Christian worship is what hath God required, and not what has he not forbidden; and that Reformers are to be guided by the principles contained in Christ's permanent commission to His ministers in Matt. 28, 20, 'teaching them to observe all things whatsoever I have commanded you.' 'According to this all worshipping invented by the brain of man is idolatry; this principal, and this alone, purified the Church at the Reformation of human innovations and corruptions, and this alone will purify the Church of Christ for the future.

Secondly, Instrumental music in worshipping God, under the present dispensation, is testified against by history and the most eminent divines past and present. If it is true, that during the times immediately after the Apostles, that singing was the only mode of praising God, surely it proves that this was the only manner of praise in the Apostolic time. Justin Martyr, who lived in the early part of the second century, says, "Plain singing only is retained." Tertullian, who lived at the end of same century, says, "While the people were assembling they were in the practice of singing some verses out of the psalms or hymns of David." Origen, a great scholar who wrote in the third century, says, "Hymns or psalms are sung to God and the Only-begotten." Now we see, that while distinct testimony is borne to singing, instrumental music was disapproved of. For Justin Martyr, already quoted, says, "The use of instruments as organs and cymbals is laid aside, and plain singing alone retained." Isidore says, "If God bore with bloody sacrifices, because of men's childishness at that time, why should you wonder that he bore with the music of a harp or a psaltery. Luther reckoned organs in the public worship of God among the images of Baal. The Scotch Reformers, Gillespie, Rutherford, Henderson and Bailie, at the celebrated Westminster assembly, disapproved of organs. John Calvin, a tower of strength to any cause, says, "Instrumental music was only tolerated on account of the times and people, but in gospel times we must not have recourse to these, unless we wish to destroy the evangelical perfection, and obscure the meridian light which we enjoy in Christ our Lord" Dr. Adam Clarke, the celebrated Biblical scholar, in his remarks upon Amos, says, "And I further observe that the use of such instrumental music in the Christian Church is without the sanction and against the will of God; that they are inverse to the true spirit of devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent and introduce them into the worship of God in the Church of Christ? I am an old man and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and have had reason to believe they were productive of much evil. Music as a science I admire and esteem, but instrumental music in the house of God I abominate and abhor; this is the abuse of music." Spurgeon, the greatest living preacher, says in regard to the use of organs in public worship, mark this: "We have had nothing novel to attract the multitude, nothing by way of gorgeous ceremony, there is not even the swell of an organ. I declined its pealing notes lest we should seem to depend in the slightest degree from a thread even to a shoe latchet upon anything but the preaching of the gospel. The preaching of the cross is enough to draw the people and enough to save the people, and if